

The American Friend

Old Series
Vol. XXXVII. No. 35

AUGUST 28, 1930

New Series
Vol. XVIII. No. 35

A Working Knowledge of God

W. GLENN ROBERTS

Seeing Mexico

SAMUEL GUY INMAN

The Land of Lorna Doone

THE EDITOR

Friends Mission Work

B. WILLIS BEEDE

The Micheners for East Africa



ON THE HORIZON OF THE CHRISTIAN CHURCH

MILITARISM SHIFTS CENTER OF ACTIVITIES

Ten "Miracle" all-metal airplanes, intended for military purposes, have recently been delivered to the Soviet government of Russia by the Junkers Works, according to a dispatch in the daily newspapers from Berlin, Germany, under date of July 20. These planes have a speed of 220 miles per hour and are capable of quick turns and the most difficult of maneuvers, says the dispatch. They will each be mounted with four machine guns and will be manned by three men. The field of fire which these machines possess is the widest ever achieved in the construction of a military plane, according to the dispatch. It is reported, on what seems to be an authoritative source, that many munitions, gas and chemical factories have moved from Germany into Soviet Russia, where they will continue to manufacture war materials. German factories are said to be prohibited from manufacturing these war supplies under the treaty made with the allies.

FOR CHILD HEALTH AND PROTECTION

The United States Public Health Service has, at the request of the Department of the Interior, recently taken over the responsibility for sanitary conditions in our National Parks, and now inspects food and water supplies and enforces regulations regarding the disposal of wastes. With thousands of families camping with their children in our National Parks every summer, it is easy to see how necessary proper regulation of these matters is, for tourists exposed to disease through unsanitary conditions in the parks would carry infection all over the country on their homeward journey. The situation might be especially dangerous to the childhood of the nation, for our youngsters return from vacations to reenter school almost immediately, and the chances for spreading contagion would therefore be almost infinite. By cooperating with Uncle Sam in his efforts to protect the health of our families we can be of immense service in furthering his program on Child Health and Protection.

DOWNWARD TREND OF INFANT MORTALITY

Stock market crashes and unemployment have failed to disturb the downward trend of infant mortality in the cities of the United States during 1929, according to a report just issued by the American Child Health Association, in which the figure of 66.2 deaths among each thousand births is announced. Next to the rate of 64.9 attained in 1927, the rate for 1929 is the lowest ever recorded for the cities of the country. The decline has been almost continuous since 1915, when the Birth Registration Area, formed for the collection of dependable information, was organized. In 1928 the rate rose slightly to 68.3 over the low point of 64.9 in 1927. Fifteen years ago the rate was near 100. Today the rate is but two-thirds what it was just after the World War started. The report covers 720 cities in the Birth Registration Area, which now includes forty-six states and the District of Columbia, which have satisfactory registration laws and record 90 percent of the births. The figures in the report are drawn from the provisional summaries of the United States Census Bureau and from state and local authorities. "The 1929 rate," said the announcement, "was the lowest ever attained in Chicago, Philadelphia, Detroit, Boston and Baltimore."

PROHIBITION AND THE KEELEY INSTITUTE

The National W. C. T. U. has authorized Mrs. Anna Marden DeYo, Corresponding Secretary, to send the following communications to all State W. C. T. U. presidents: "The

constantly recurring statement that there are more patients at the Keeley Institute at Dwight, Illinois, than there have been for several years, has created the impression that the increase means more inebriates under prohibition than before. Prior to prohibition nearly two hundred similar institutions for the cure of liquor flourished in this country; at one time there were between 5,000 and 10,000 unfortunates 'taking the cure' whereas reports of the Keeley Institute show less than 500 such patients at Dwight, Illinois, a letter from the secretary informing us that some of these are from Canada! The Keeley Institute at Dwight appears to be the only important liquor cure hospital on the American continent; whereas in the saloon era there were as many as 200 such institutions all doing a large business. Among the hospitals closing on account of prohibition (and saying so) was the Washington Home at Chicago, the largest liquor cure in the world, with more patients than the Keeley Institute will have this whole year at its present rate. We recently made a survey of the liquor cures. We had the names of 148 which had been operating just prior to prohibition and inquiry brought us the news that 105 of these had closed their doors on account of prohibition. Of the others the one at Dwight appears to be the only one specializing on the treatment of alcoholics. The others appear to be general hospitals admitting occasional inebriates. The Keeley Institute in the saloon era established local branches in every section of the country until they totaled about 125. All told these institutions treated 400,000 liquor addicts. At least two-thirds of these must have taken 'the cure' between 1891 and 1900 during the boom in the liquor cure business and in addition many competing drink cures opened to harvest some of this business. This country has 122,700,000 people. Against that enormous number the 500 inebriates at Dwight make an inconsequential showing; nowhere near as much of a showing as the 5,000 to 10,000 inebriates who, thirty years ago, were 'taking the cure' at various hospitals."

NATIONAL W. C. T. U. DISCUSSES SITUATION

Where is that wet revolt the wets predicted during the progress of the Literary Digest Poll? So far the primaries have not changed the relative strength of wets and dries in the next congress. Three attempts to undo state prohibition through referenda have completely collapsed in California, Colorado and North Dakota. Senator Sheppard, author of the 18th amendment, has been renominated in Texas with more votes than both his wet opponents. In the same state Putnam, wet candidate for governor promised to empty the jails of all liquor law violators. He ran tenth, with 3,000 votes out of 600,000. Professional wets from New York have been badgering North Dakota for three years. Once more they fail completely and the wet press is silent about their failure. Had a wet gone to congress from North Dakota the news would have startled readers around the world! Political writers refuse to admit the nomination of Pinchot and Davis in Pennsylvania as a dry victory. Yet if the two handpicked candidates of the Association Against the Prohibition Amendment had won they would have called it a wet victory. The Chicago Tribune, rabid wet paper, went to press with an early edition the night of the Pennsylvania primaries, carrying news of early return showing a defeat for Pinchot and on that meager basis printed an editorial explaining that Pennsylvania had defeated Pinchot because he was a dry. A few hours later complete returns showed Pinchot victorious. The Tribune had to change its editorial, but it never admitted the Pinchot nomination to be a dry victory. If Pinchot's defeat was considered a wet victory, why was his nomination not a dry victory?

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVII. No. 35.

AUGUST 28, 1930

New Series
Vol. XVIII. No. 35.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

The Peace Pact After Two Years

THE progress toward world peace with a better understanding among the nations slowly yet effectively develops as steps are taken from time to time in the interests of world betterment. It was on August 27, 1928, when at Paris, the Kellogg Peace Pact was signed by representatives of fifteen nations. Many felt that this was the most advanced step with tremendous possibilities for mutual understanding and expansion of goodwill that any group of nations had yet made. There were serious limitations, but time and experience would smooth out the wrinkles as patience and persistent, intelligent effort would deal with specific problems when they might arise. The outlawry of war was approaching and eventually would become a realization as these nations through their representatives came more fully to understand and to trust one another in matters of common interest. While no machinery for peaceful settlement or for cooperation among governments were set up, yet, for the first time in the history of human relations, the Paris Peace Pact "definitely eliminates war from the international picture and so clears the field and releases the energies of governments for the development of a new world order."

During the two years that have elapsed since that eventful day, the Pact has been carefully considered and duly ratified by the cooperating governments. Each condemned recourse to war for the solution of international controversies and renounced it as an instrument of national policy in their relations with one another. Except by pacific means only, would they seek the settlement or solution of all disputes or conflicts whatever their nature or origin. This frank renunciation of war as an instrument of national policy was a definite recognition of the fact that times have changed. Nothing can now be gained by armed conflict that cannot be obtained more splendidly by pacific means, and destruction of property and of human life in any part of the world is now recognized as a distinct loss to all other parts. An interdependent world now requires the constant cooperation of all nations. All must learn how to keep the peace and to share the enterprises that promote their general welfare. Without peace there can be neither progress nor prosperity and each nation is henceforth responsible to itself and to all other nations for its best efforts in promoting peace and goodwill. The London Naval Treaty recently ratified by our Gov-

ernment, while clouded somewhat by an attempt at naval parity, heads in the right direction. Those who rely on force of arms to maintain right international relations are loath to trust lawful processes when controversies arise. They play for power—all the potential war power they can get. Mental attitudes change slowly and men who think are gradually learning to appreciate a spiritual force in goodwill that is infinitely superior to physical force used destructively rather than constructively. It will be fitting this week to recognize in some way the anniversary of the Paris Peace Pact, to read again privately and publicly the two articles of the Pact, and stir up a healthy, vigorous appreciation for this declared attitude on the part of the nations to eliminate war and maintain peaceable relations as fully as may be possible.

New Book On "The Mystic Will"

AN ILLUMINATING study of the philosophy of Protestant mysticism has been made by Howard H. Brinton, Professor of Religion at Mills College, California, and now published by The Macmillan Company. Its primary aim, says the author in his preface, is to interpret Jacob Boehme's answer to the central problem of the philosophy of mysticism and also to present a survey of the nature and historical significance of positive ethical types of mysticism. He finds that Boehme's theory of evolution portrays a unique mystical ladder of genuine practical value to modern religious seekers and of real theoretical significance to students of psychology and philosophy of mysticism, and gives a painstaking description and interpretation of this basic aspect of his thought. "Here in this book," writes Rufus M. Jones in a brilliant introduction, Jacob Boehme "is presented in his true historical setting. His spiritual ancestry is carefully traced. His peculiar debts to both the near and the far past are duly noted. His vocabulary is studied with insight and, for Boehme's historical period, it is found to be neither weird or perverse. He was honestly endeavoring to beat out his message in the language which his generation and its forerunners had produced as the living speech of the time. . . . The interpreter's task has first of all involved the mastery of the vocabulary, the recovery of the key that opens what otherwise would remain a set of seven-sealed books. This the author has done with fidelity and with patient, painstaking skill."

Following a study of the Problem of Practical Mysticism with a bearing on the two wills that enact the cosmic drama in the opening chapter, a sketch is given of the life and influence of Jacob Boehme, the wizard of Gorlitz, who in the first quarter of the seventeenth century produced book after book until his death in 1624. The fundamental concept of his philosophy was life. He believed in "a genuine progress from real imperfection to real perfection." The negative in-going religious will and the positive out-going nature will must be harmonized in actual life and, because manifestation is only possible through opposites, knowledge exists. Such knowledge is a process of interpenetration of each by the other

through which experience is progressively interpreted and reorganized into unity. The chapters "From Nature to God" and "From God to Nature," discuss the problems of evolution and of emanation, which is followed by a chapter on "Good and Evil." When one has followed carefully the reasoning in these more difficult chapters, the recapitulation in the closing chapter is readily appreciated. The evolutionary cycles are briefly outlined and a diagram helps to visualize the three principles and the seven forms of nature considered as components of a complete movement of the threefold will. A short appendix compares German idealism with Boehme's problems as herein unfolded and interpreted.

Religion in a Machine Civilization

Labor Sunday Message, 1930

RELIGION today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine. By our conquest of nature and our development of power and skill through the machine we have laid the foundations for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society, but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us. Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace. To express our religious principles in terms of contemporary society is, therefore, particularly difficult and especially urgent.

The high productive capacity of modern industry has created wealth. But it has given us no answer to the problem of the distribution of wealth in accordance with the religious principles of justice and love. The wealth it has created has flowed in undue proportion into the hands of those who own the machines. Moreover, profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. While in the fall of 1929 the fever of speculation overreached itself and resulted in disaster it cannot be said that any large number of people have through this experience become sensitive to the ethical problem involved.

PROFITS, SPECULATION AND UNEMPLOYMENT

Large profits, which prompted the speculation mania, were taken from industries which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competitive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in production. It has thus multiplied the evils of so-called overproduction and consequent unemployment. Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youth stamina rather than the experience of age. The result is that middle-aged men find it increasingly difficult to secure employment and men over 55 find it equally difficult to hold positions.

No more serious charge can be made against our generation than that it has been socially so blind and morally so callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged. It has insisted on the rights of property to dividends but has concerned itself too little with the rights of workers to security of employment and to protection in old age. As a result millions who have a just claim upon industry have been forced to accept the bread of charity and multitudes have been thrown as public charges upon the resources of municipalities and states. Moreover, a constant army of unemployed workers imperil the living standards of those who have employment by increasing the competition of workers for jobs.

A recognition on the part of society in general and of industry in particular of its obligation to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old age pensions. It may not be the business of the church to define the application of this principle in specific terms. But every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications.

AN ECONOMIC AND RELIGIOUS PROBLEM

Nor can sincere men who take seriously the application of their religion to contemporary life escape the problem of eliminating unemployment as well as mitigating its evils. When this problem is faced it becomes immediately apparent that we have so-called overproduction not because everyone in our society possesses what he needs, for there are manifestly many families which have not achieved a minimum subsistence standard of living; but because we have not been able to distribute the wealth which industry creates, with sufficient equity to give many of our workers the opportunity of consuming a reasonable share of the total products of industry. While the reduction of hours of work per day and work days per week may help to alleviate the unemployment situation, the economic problem of so-called overproduction cannot finally be solved except by securing a more equitable distribution of the ever increasing wealth created by the machine. It may not be in the province of the church to suggest detailed plans for the consummation of this end. But any ethical view of society which does not take this problem into consideration is unrealistic and unredemptive.

Any special and ethical view of life which does not deal

with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop. Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life the imagination and insight to know what is implied in the religious life today. The church has resources and obligations for both the religious and educational aspects of this problem.

There is no short cut to the kingdom of God. Increasing

social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. Yet we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way to the city of God.

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

Toward A Working Knowledge of God

BY W. GLENN ROBERTS

WHAT a soul-disturbing waste there is in the Christian world today that so many devout men and women have no working knowledge of God! The work of the Kingdom has been delayed by many centuries because so many of us have been fearful of our faith; we have left the Father's house and gone into a far country, where we have been feeding upon the husks of religion. Will we never accept the lessons of history? Think of the debt we owe to Martin Luther, simply because he dared to think through the implications of the teachings of Christ without being tied down by current theology. Our own founder, George Fox, was able to begin his work only after he had turned his back upon the doubtful comfort that his contemporaries could give him, and had heard himself that "there is one, even Christ Jesus, who can speak to thy condition." Nothing is surer than the testimony of the gospels that Jesus would not conform to the interpretation of the prophets and the law as presented by the rabbis of his day. He came to fulfill the law, but how differently he viewed that law! And because he dared to think for himself, he was called a wine-bibber, a glutton, a blasphemer, a Sabbath-breaker, and a traitor to his country. He was led to the cross because he insisted upon being a free thinker. But because his knowledge of God was rooted in his own independent thinking, it is said of him that he spoke with authority, and not as the scribes; and that authoritative voice is the same voice that brings gladness to our hearts today. What would we have missed if he had not had the courage to face charges of heresy! Our very salvation was at stake.

God, in his infinite wisdom, chose to make us all free moral agents, with the ability to think for ourselves; then he bade us "know the truth, and the truth will make you free." Men of all eras and men of all conditions have sought to know God; some of their ideas about him have been wondrously ludicrous to more enlightened minds of later ages. They sometimes believed he demanded human sacrifices of them; that he was not only capable of sin, but did indulge in all the vices of mankind; that he was made up of many gods, each assigned to special areas of the world's surface; but because they had an idea about him which they had worked out for themselves, they had a faith in him which led them to be heroic in his name, trusting in his help. But it has always been true that after a certain set of ideas about God have been popularly approved, later generations accept these same ideas about him, without daring to think them through for fear of being sacrilegious. And no man can have only a second-hand knowledge of God and be greatly in earnest about his religion. It was against such men that Jesus railed out when he said, "I would ye were either hot or cold; but now, because ye are neither hot nor cold, but only lukewarm, I will spew you out of my mouth."

The awakening which the Church needs today will come

in proportion to the number of individuals who come to know God through first-hand experience—an experience uninfluenced by any current dogma or creed. If one would have a faith which would stand the strain of the vicissitudes of life, he must trim from his theology all accretions which have not come from experience, and think from the foundation of certainty up, until he has pieced together from that which comes from experience and from that which seems right to him because of the promptings of the Inner Guide, a personal creed which answers for him all his problems.

To begin with, one must decide for sure as to whether he accepts the idea of a personal Creator. I find him through two ways. First, one must choose to accept the mechanistic idea that creation came from a blind, impersonal substratum of electrons; that unconsciousness bred consciousness; that brute force begat personality; that blindness gave birth to sight; or, he must accept the idea of a Personality who planned creation. As between the two choices I can accept only the thought of a personal God. Then I find him because there is that within which says he does exist.

One must next decide what God's plan is for man. What is the meaning of the sin, suffering, and death with which we are confronted? It is evident that God intends to make of us a race that will attain perfection in spite of the ability to be very imperfect; that we are to come to follow the will of God—to obey the precepts of righteousness—through choice, and not of necessity. Because we have the power to make mistakes, we make them, and suffer for them; and cause others to suffer because of them. And so sin has come into the world, with its problem of suffering, and its great social evils.

Suppose we should stop there, and say that God expects us to work out our salvation without any further help? Would we not be able to say, "God, who is perfect, cannot understand how we mortals are vexed with temptation, or he would not say to us, be ye perfect." But if we follow through with the idea that God is a loving Father, we must believe that he would have gone beyond that. A good leader *leads*, he does not exhort others to *go*. And God has led; he has shown that he, too, has the choice of being evil, and has chosen the good. We cannot accept the ideal of a good God without accepting this. But how was God to make this demonstration? We cannot comprehend, without mortal vision, how the Infinite mind works. Only one way there was, so far as I can see, for God to prove that one can live the life of an ordinary man and attain perfection; and that was to clothe his own personality in human flesh and himself live on the earth as an ordinary man. And so it is that in my theology I must have a divine Saviour-God made man, and dwelling among us. And this faith gives me courage and strength. But had I never dared to question the old creeds, and think them through for myself, I would still be without the courage that comes from

the certainty of a first-hand experience. He has shown me that suffering must come to all alike; "every man must be salted with fire, but if the salt hath lost its savor, wherewith shall it be salted?" The fire of suffering is a preservative, which preserves us by burning out of us the weaknesses of humanity. Who then will say that God is cruel when he permits suffering to come? Shall we not rather say that he honors us in letting us suffer, as though saying to us, "You are worth saving?"

Let us not fail to give honor to the creeds and dogmas which served our fathers. But let us also remember that

they were but the cups from which they drank the living water of salvation. Too long have we honored the cup, and failed to find the water. Every one who has drunk of that water has such a well springing up within him that others will quench their thirst through him. The unchristian world goes thirsty because so few have really found the water of life. Let us each take heed that he is not fighting for old creeds and formulae, thinking thereby to please the Lord, while the water which is so freely offered him is left untouched.

Brooklyn, New York.

Is Friends Mission Work Evangelistic?

BY B. WILLIS BEEDE

EVERY now and then there comes floating in to the Mission Board office the rumor that the mission work of the Five Years Board of Missions is not evangelistic, that too much effort is being given to educational work, and that missionaries possessed of the evangelistic spirit are being withdrawn from the field in favor of those who are interested primarily in some other line of work.

At the outset it may be well to define the word "evangelistic" that we may have a common understanding of the problem. Webster defines the word as follows: pertaining to evangelists, designed or fitted to evangelize." The word is related to the Greek noun *euaggelion*, which means "good message" or the "gospel." The Greek verb is *euaggelizo*, to "announce good news; to declare or bring glad tidings; to preach the gospel." Jesus conceived it to be a part of his work to preach the gospel. (Mt. 9:35.)

Accurately speaking, then, the word "evangelistic" has to do with the proclaiming, declaring, preaching, or bringing of the gospel to people. It has to do with the sharing of Jesus Christ and his gospel with the people among whom Friends labor.

With this definition in mind let us ask the question, Is there on the part of the Mission Board a tendency or an attempt to lessen in any way the sharing of the gospel with other people? (Parenthetically it may be stated that owing to a decreasing income the Mission Board is being compelled to shrink its program of sharing the gospel with others, but this is not of its choosing.)

To answer the question it may be well to examine the facts to see what is really taking place. In Cuba, Friends have a regularly established Yearly Meeting that carries a concern for the life of the Society of Friends in Oriente Province. At Holguin, Banes, Gibara, Puerto Padre and Velasco are to be found Monthly Meetings of Friends. Regular Meetings for worship, Bible schools, Christian Endeavor Societies and prayer meetings are held by the Cuban Friends. At Bocas, Auras, Chapparra, Viste Alegre and other points regular services are held. Ministers who have been recorded after years of faithful service proclaim the good news from the pulpit and in personal visitation. In Havana Province a strong evangelistic program is in operation. Cuban Friends are sharing the gospel with their fellow Cubans. The spirit of evangelism is alive in the meetings.

In the schools the same thing is true. Systematic Bible study is included as a part of the curriculum. Christian teachers lead their pupils to a simple and trustful understanding of Christ and his teaching. Many of the staunchest Friends in Cuba were won to Christ through the efforts of their school teachers.

In Mexico the work of the church is in the hands of Mexican Friends. Mexican law forbids the use of foreigners as min-

isters in the churches. But Mexican Friends have an able group of workers. No one can be with Fortunato and Maria Castillo long without discovering in their lives a deep longing to share their living faith with those about them. In the lower grades courses in religion are forbidden by law, but the teachers live out their faith and thus share it with their pupils. In so far as the small groups of Friends in Mexico are able they are generously and persistently seeking to tell the good news.

SEVEN THOUSAND IN EAST AFRICA

There are more than 7,000 Friends in East Africa and almost all of them have been won to Christ through the faithful efforts of Christian African teachers, who in turn have been taught by missionaries. Regular Sunday services are held throughout the reserve and thousands of people hear the gospel preached every Sunday.

A monthly meeting committee at Kaimosi is responsible for daily religious service at the hospital and the doctor and nurses give spiritual as well as physical ministrations. In the industrial department the men and boys have an early morning prayer meeting before the day's work is begun. Throughout the day there are many opportunities for those in charge of the industrial work to witness for Christ.

Coming to Palestine, one will find the people divided into three religious groups: Moslem, Jews, Christians. A few Moslems attend Friends schools. Most of the pupils are members of the Greek Orthodox Church. The real task of Friends in the Ram Allah schools is to show by teaching and living the real meaning of the gospel. Christianity in Palestine is all too often buried beneath tinsel, forms, ceremonies, incense and liturgies. The form is there, but there is no substance. The shell may be found but the life has departed. To show the way to the real, to bring boys and girls into contact with the life that is Life indeed is the work of Friends. And those who visit Ram Allah and stay long enough to learn what is actually being accomplished are quick to commend the splendid way in which Jesus is finding his home in the lives of those who attend the boys' and girls' schools.

All that the bearer of idle rumors needs to do to have his tale branded false is to go spend a day with Estella Lewis, faithful Jamaica Bible woman, as she visits families and reads the Bible to the people and prays with them. To spend a few days with Mary White at Prospect and learn of the drunkards, gamblers, thieves, backbiters and quarrelers who have been completely transformed by the gospel, or to visit the Lyndale and Swift homes and hear the girls and boys recite Scripture and pray would forever convince one that Jamaica Friends are strongly evangelistic.

THE FRIENDLY MESSAGE GRIPS

Wherever Friends, be they teachers, doctors, nurses, home-makers or preachers, have gone they have sought to share their

Friendly faith with others. The message of redemption, peace, sacredness of personality, inwardness of communion, and reality of worship, has taken deep hold upon the life of many people. Native Christians, missionaries, Board members and many Friends from East and West can wholeheartedly say with the International Missionary Council in session at Jerusalem in 1928, "We find in Christ, and especially in his Cross and Resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

"We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need; we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified, but where his spirit shall reign.

"We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ."

In 1929 the Mission Board defined its function as follows: "The Board recognizing that in the thought and purpose of our Heavenly Father there are no such things as national boundaries, racial limitations, and class distinctions, and recognizing that not only the man himself but the place and conditions under which man lives lie within the purpose of the divine redemption, solemnly dedicates itself to the following program:

"First, to discover and to cultivate within the lives of Friends everywhere in a much deeper and more vital way than hitherto, those resources of spiritual power and living which have been so clearly revealed to us in Jesus Christ.

"Second, to carry this spiritual experience of the indwelling Christ out into every area of human relationships everywhere.

"Third, to select carefully people for this supremely important task whose lives will abundantly radiate this spirit of the living Christ abiding in their hearts."

In view of the above stated facts is it not clear that the Mission Board, the missionaries and the younger churches on the field are evangelistic?

On the other hand, is there any ground in the fact that the Mission Board has been compelled to reduce its budget and program work for Dame Rumor to start the tale that Friends at home are growing less evangelistic? Let us ponder these things.

In the Land of Lorna Doone

Seeing Devon Landscape at Its Best

(Continued from last week.)

IF WORDS for describing Devon had before seemed weak and ineffective, they slumped to fail us altogether for what we beheld in the afternoon's ride. On leaving Lynmouth, we drove up, up, up, until we had a commanding view of rolling Devon on one side, and of precipitous headlands jutting into the sea on the other. We appeared to be on top of the world and as we rode eastward along our skyline drive our eyes were ravished at the magnificent vistas that crowded upon them. In the morning and on the evening before, we had beheld frequent panoramas that evoked exclamations of delight, but here there was such a kaleidoscopic succession of panoramic prospects that we went from one ecstasy into another, until finally we were made speechless with awe and wonder.

WHY RAPTURE AND RHAPSODY?

To the reader such rhapsodies may appear as little more than the meaningless gibberish of a too temperamental tourist. It is hard to justify our rapture on paper. Conscious that we are impressionable and prone to be enthusiastic over scenic beauty, we have tried in perspective to analyze our rapture and to explain the spell that Devon cast upon us. On one trip to Oregon, a week or so before sailing, we enjoyed once more the wonderful view to be had from Chehalem

Mountain north of Newberg. A more pleasing vista could scarcely be imagined and we grew up with that and similar prospects at our easy command. So it is not that they are new to us. Multiply that panorama by one hundred and you have a little idea of Devon. Moreover, the Devon landscapes seem to come up more closely to you and are more intimate. Instead of being on a high mountain apart, one is perhaps just a little higher than the surrounding points and the panorama is all about you. One does not look from an eminence upon peaceful lowlands in the distance—the whole surrounding landscape rolls and pitches; and it is largely a domestic landscape of upland pastures and cultivated fields, and of lowland farms, hedged off checker-board fashion as heretofore described.

It appears to be a combination of the continuous vista and of the fresh loveliness of the individual Devon farm lands that throws one into raptures. How, we asked ourselves, can anyone who has ever lived in Devon bear to leave it? The people of one of our party, Miss Helen Wright, came from Devonshire and she recited from memory some appropriate lines which are expressive of what this beautiful Devon means to those who have had to leave it. Perhaps they will convey, far better than our halting words

of description and explanation can do, the emotional *feel* of the Devon country:

"My mother's great-grandmother
A lass from Devon came;
Her little body is dust so long
I've nigh forgotten her name.
Her wistful legend only has stood the
wrack of years,

How always at the summer's flood
Her laughter broke to tears.
She'd blunder with her baking,
Her stitches ran uneven;
She'd drooper above her church and sigh,
'Ah me, it's June in Devon.'

"Across the world I journeyed
One year as summer came,
And stumbled on her little heart
Who had forgotten her name
And found beyond refuting what
Made that crooked seam."

WE ARE FRANKLY SENTIMENTAL

In our last letter we spoke of the two great classics in English literature. Having imbibed the atmosphere of "Westward Ho," we were now keen for the Doone country, immortalized by R. D. Blackmore in his "Lorna Doone." There is that about this romance so wholesomely appealing as to make it a perennial favorite and we are unashamed of our enthusiasm at the prospect of visiting the scenes of the story. A little

before reaching Porlock we turned squarely to the south and we were almost at once in the land of our heart's desire. The country hereabouts is more rugged and broken than the countryside of which we have been speaking and partakes more of the characteristic of the heath-covered moors.

Arrived at the heart of the little valley, our first stop was at Oare church, where John Ridd and Lorna Doone were married and where through the window the implacable Carver Doone shot Lorna, though happily not to her death, as it proved. It is a small church which gives me a sense of quietness and satisfaction. It contains a tablet in honor of Blackmore, conveying a deserved tribute to his contribution to the purity and diction of English literature. Blackmore's grandfather was once rector of Oare church, amidst the scenes which the author has made so familiar to the world. Another interesting tablet is that placed to the memory of Nicholas Snow, "lord of the manor, warden of the church, master of the hounds, justice of the peace," etc. His titles are suggestive of the many-sided responsibilities borne by the English country gentleman in general and of this one in particular who figured in Blackmore's masterpiece.

Within stone's throw of the church stands the manor house, the secluded home of the present manorial family. As we went out of the church into the road, turning toward the manor, the trainer of the hounds came out and headed toward the exercise and training field with fifty or more hounds jumping and yelping about him.

UP THE VALLEY OF THE DOONES

A ride of a quarter of a mile or so from the main road along a narrow one brought us across the memorable stream to the Lorna Doone home, now a mecca for sentimentalists like ourselves. Here we left the car and pressed on up the Doone valley afoot. The valley is narrow, and its little watercourse is a lively one, noisily sociable as it rushes along over obstructing rocks. Perhaps because he was more sentimental than his companions, the writer pushed on up the valley alone, walking perhaps two miles along the footpath which follows the winding course of the stream. A part of the time the path led through woodland and then out into more open spaces, but always the valley was narrow—so narrow that frequently one could throw a stone across it. Farther up we found a luxuriant growth of rhododendron. Presently a veil lowered over the valley, and a fine rain began falling, so fine that it didn't seem to wet one—a Scotch mist, we heard it called. We wanted to press on a mile or so further, past the Doones, but it was now late in the afternoon, and feeling our obligations to the less

romantically minded members of our group, we turned and made our way back down the valley. We could not forbear taking the time to cross the stream on the way down and make our way to the farmhouse which marks the spot of Lorna's bower, where she and John held their tryst. We went in and sat a little while, asking for a glass of milk, which was brought us by a lass who might well be a winsome Lorna Doone in her own right.

DOWN DEAD MAN'S HILL

Having paid our tribute to classic romance, we were now ready to turn toward Taunton, where it was our fond hope to catch a train for London. We had not gone out as he of old, "knowing not whither"—we knew exactly where we wanted to go and had gone there—and we also knew "*where* we go from here," but not definitely *when*. Driving out of the valley into the main road again, we headed eastward toward Porlock, to continue what is declared to be the finest drive in the West. At this time the writer was riding with the driver. Passing the approach to a toll road he asked us if we wanted to take it or the public road which leads into Porlock down the steep hill. "Who's afear'd?" we asked ourselves, and without consulting the rest of the party in the rear, we signalled for the hill road.

The road proved not only precipitous in degree of incline, but spiral and almost interminably long. There is nothing one can do but hold his breath, trust God and look to his brakes. We had an exceedingly careful driver, and we think it is due Professor E. P. and other Dodge driving friends to say that our car was a Dodge—and we made it all right. As we neared the bottom—happily not before—the driver told us it was dead man's hill, especially for tourists driving their own cars, for despite the warning at the top, they were not prepared for the worst and frequently met destruction, sometimes three or four in a week. It was now clear to us that the toll charged on the private road was merely a low rate of life insurance.

But there were compensations for taking the high road and allowing others to take the low road. From the heights above Porlock we were vouchsafed another panorama (why aren't there some good synonyms to relieve this overworked word) that will long live in memory's gallery. This aerial view presented Porlock nestled in the valley below, with Bristol channel gleaming in the sun on our left and beyond the town, before us and on our right the while surrounding country of matchless charm.

From now on we were thinking of time rather than scenery, though the latter did not fail. Time is the one thing it is difficult to make over such hilly and

continuously winding roads, and ordinarily it is the last thing one wants to make amid such alluring surroundings. We were still clinging close to the northern coast of Devon, to Minehead and to Dunster. Then gradually turning south-east, we crossed into Somerset.

As we approached Taunton we stimulated the English history crevices of memory, recalling that it is figured in the lamentable episode having to do with the Duke of Monmouth's ill-omened effort to raise the Protestant standard against the accession of a Catholic sovereign. Another historic novel came to mind, based upon this event. Besant's "For Faith and Freedom," which as a boy we had read with consuming interest and awakened sympathy.

Arriving at the station about seven o'clock we had our fears confirmed that we should have to wait until 10:40 for a train, and it wasn't to be a fast train even then. So we had our driver take us to a hotel, where we prepared to make ourselves at home, after releasing him to make his way back southwest, some forty miles to Exeter, to complete the circle of our tour.

We had chosen the Castle hotel, presuming that it probably breathed historical atmosphere. The building stands on the site of an old castle, originally dating from early Anglo-Saxon England, and a few bricks from the ancient fortress are disclosed in the wall. In later times the Castle became an inn as well. Monmouth's soldiers roistered here on the eve of the fatal battle fought a few miles out from Taunton, and it was at the Castle that the unspeakable Jeffreys held the "Bloody Assizes" in which those who had been favorable to Monmouth's cause were so ruthlessly treated.

OUR NOTABLE PREDECESSORS

In still more modern days, the Castle House had entertained distinguished guests. Among our predecessors we found listed the names of the Duke of Wellington, Disraeli, Queen Victoria and King Edward VII. No wonder the needle of our historical sense directed us to the Castle Hotel.

There was an end of history and romance, of exaltation and ecstasy, on that night ride to London on a slow train that told off every city through which it passed—Bristol, Bath, Reading, etc., to say nothing of the smaller towns. But what recked we? Between our cat naps we had our reveries of two wonderful days in Devon. We arrived at Paddington, London, at 3:30 a. m. and took a taxi to our hotel. It is the *Ivanhoe*—but for obvious reasons its romantic associations failed to appeal to us at the moment, as compared to the more prosaic possibilities of a good bed.

W. C. W.

London, July 14.

Seeing Mexico's Rural Schools

BY SAMUEL GUY INMAN

INVITED by the Minister of Education, Licenciado Aaron Saenz, to accompany him and the erudite Director of Rural Education, Professor Rafeal Ramfrez, to witness the inauguration of one of the new rural schools, we left the magnificent headquarters of the Department of Mexican Education in Mexico City about 11 o'clock and began our journey in the Minister's car over the fine new road leading from the Capitol to Laredo, Texas. This road leads through the Valley of Mexico and over the wonderful old viaduct which the Indians and the early Spaniards used to cross the lake, which in the early days, covered a large part of the valley. We passed the spot, marked by a large monument and museum, where Morelos, one of the liberators of Mexico, was shot by the Spaniards. A few kilometers further north we caught a view of the famous pyramids of the Sun and the Moon, testimonials of the great civilizations that flourished here ages before the birth of Christ. The surroundings of this valley are most enchanting; beautiful white clouds, the brilliant sun, the mountains hovering in the distance, together with the fresh morning atmosphere, give one that thrill which every traveler through this valley has experienced from the days of Cortez to the present time.

At kilometer eighty-four, where the road branches, leading one way to Pachuca and the other northward to Laredo, we were met by a group of officials, of the State of Hidalgo. These included the Governor of the State, the Chief of the Army in this section, the Director of the State Public Schools, the Director of the Federal Schools in Hidalgo and other interesting people. One of the most delightful parts of the day was to be associated with these gentlemen and observe them in their actual work.

As we sped along the delightful new highway, we suddenly found ourselves passing through lines of children, drawn up on either side of the road. A rural school already at work had heard of our excursion and was thus expressing its appreciation for the aid received from these officials. The Minister of Education ordered our procession to stop and we found ourselves overwhelmed with flowers and an invitation to visit the school up on the hill. Here we had our first demonstration of the remarkable work these rural schools are accomplishing. The major note in the development of these institutions is that of cooperation between the school authorities and the community. Here, for example, was a new school building of the style of the

community, yet better decorated and evidently more carefully guarded than the other buildings of the village. It was erected under the auspices of a woman teacher who inspired the men of the community to gather the material, the women to furnish the meals and the children to clear off the grounds as the work proceeded. The Governor of the State contributed the great beams for the ceiling and the National Department of Education gave the seats and books. The land, consisting of some fifteen acres, was contributed from the "Ejido" (the communal lands of this Indian community). There were vegetable gardens and various farm and manual departments; and here was a modern basketball court!

Most interesting of all were the fine little Indian children. They are not the lively youngsters to which we are accustomed. Even in their early years they show the taciturn spirit of their ancestors. They are smaller than the American school children of the same age. When one talks to them he finds they are very responsive to questions as to whether they can read and write and how they enjoy the school. Let us remember that we were now in the country where practically all the inhabitants speak only their native Indian language.

A CULTURAL CENTER

This first stop of ours, however, was only incidental. We were going further along to the Indian town of "El Daxthe" to inaugurate the new rural school for that community. On our approach the church bells began to ring, firecrackers were exploded, the children cried out their greetings, and even the taciturn Indian chiefs entered into the applause when they realized that to their humble home, on this greatest of occasions, had come such distinguished guests as the Minister of Education and the Governor of their State. In the midst of the applause the Minister of Education was asked to pull the cord which was to unveil the lettering on the side of the school building, just finished. These letters are significant: "El Centro Cultural Comunal." This is not simply a school; it is the cultural center for the community. Here we found the people from all the surrounding districts gathered to participate in the inauguration of this simple, one-room edifice, which has cost them nearly two years of work.

We first went inside to inspect the hand and art-work made by the little Indian pupils, who show remarkable ability in handicraft, inherited from their forefathers. We then moved into the open patio to listen to the touching songs of

the children. We were told that a year ago not one-tenth of them spoke Spanish, while now they pronounce the Castilian in beautiful, clear tones.

The miracle of the whole occasion was the school teacher, a young girl of perhaps twenty, who had never seen more than six years within a school, but who directed every part of the program and who was evidently regarded as the real chief of the village. When these little Indian children sang, she stood, not in front with a baton, but in the midst of them, touching one here and one there, exhorting another with her eyes, another with a movement of the head, and altogether showing very clearly why she had such wonderful influence with the children as well as the parents. The singing ceased and the little recitations, as we have heard them in our own schools, were given. The Senorita then mounted the improvised platform and gave an earnest address of welcome. That country girls, with only sixth grade preparation, fully aware of this being the biggest event in her life, yet unabashed, made a beautiful address of welcome. That country girl, ister of Education, the Governor of the State, the Superintendent of the Rural Schools, and especially her beloved friends of the community for all they had done to support her during the three years of the building and struggling. Hers was the vision, hers was the work, hers the baffling suffering of those three long years; but all of these were forgotten in that great day of victory.

Minister Saenz, as the rest of us, was profoundly touched and made a noble response. It made one conscious not only of the sacrifices of those poor people who had created this school out of almost nothing, but of the impressive fact that Mexico has a Minister of Education who is willing to leave his pleasant duties in the beautiful capital city and come to this far-removed Indian village to participate with these people in their triumphs.

INDIAN BOYS PLAY BASKETBALL

After the exercises we saw an exhibition game of basketball. Yes, basketball has come to be something of the national emblem of the new Mexico. The game was directed by the athletic expert of the Department of Education, who had trained these Indian boys to be most expert players. It was strange to see a tremendously fought game carried on in absolute silence. Even at a time like this the Indian does not permit himself to abandon his taciturnity. It would be interesting, indeed, to see one of these Indian teams come up against an enthusiastic, rah-rah, North American high school team!

From the basketball field we went over to the shade of an immense tree, covered with moss, large enough to shade the

group of about three hundred who sat down to partake of the meal prepared for them. Probably the only dish that would be recognized by the American friends would be the barbecue. But this was real barbecue, cooked over a smoldering fire, down in the bowels of the earth, for many hours, very enticing indeed. Then there was "Guajalote con Mole" which is turkey with a kind of inexplicably charming Mexican sauce which once eaten will never be forgotten. We shall not go through the list of all the wonderful dishes, but it was what our boys would call a wonderful "feed;" ending up, of course, with the ever-present "frijoles." During the meal we were entertained, if you please, by three different orchestras; one of them trained by our same remarkable little teacher, another by a man who had strayed off to the Capital and returned with touches of the city, and another from the nearby rural normal school. Here we had three different types of civilization, the wanderer from Mexico City who had learned some jazz (with difficulty one could occasionally detect the well-known strains); the normal school orchestra inclined to the classical, and the Indians who gave their real weird old airs, such as only they know. The two first mentioned groups played at times with enthusiasm, but the notes of the Indians were always soft and appealing.

I asked the privilege of expressing my own appreciation of the wonderful things this country was doing and for the remarkable exhibition they had given a wanderer from New York of how people can help themselves when properly led. It has been my privilege to be in many parts of the world and to visit many educational institutions, myself teaching in a University where there are some 35,000 students and two thousand professors, but I can honestly say I have never been touched as much by any educational effort as by the one that I had seen that day. That was real democracy, cooperation of every part of a community around a cultural center.

A MISSIONARY RECEPTION

A "World for Christ" day, planned by the missionary committee of First Friends Church of Pasadena, California, was successfully carried out July 9. Beginning at 4:00 in the afternoon a reception was given by the Women's Missionary Society (Blanche Ford Pickering, president) to missionaries and other Friends of the home meeting and other meetings (Whittier, East Whittier, Ramona Park, Long Beach, Bethel, Los Angeles and others).

At the same time a display of beautiful and interesting objects from China, Japan, Palestine, Alaska, Central America and elsewhere was on exhibition. The

Aid Society served a bountiful dinner for 35c at six o'clock (and cleared \$18.00 above expenses, which amount was later put into the offering).

A pageant, "The Hour of America's Opportunity," dramatizing the cry of the immigrant and the alien for liberty and justice in the United States, was presented at 7 o'clock by a group of twenty-five young people of the Bible School and Christian Endeavor Society. The action, directed by Catherine H. Johnston, took place under a large pepper tree on the church grounds.

In the auditorium at 8 o'clock, nearly thirty active and retired missionaries, home and foreign, among them Negro, Mexican and Japanese workers, were introduced to a large assembly. Three American Indians provided short addresses and accordion music for the program, and one East Indian added color to the scene. Brief messages were given by R. Esther Smith, field superintendent of the Guatemala mission, Dorothy N. Cammack, field superintendent of the Honduras mission, both on furlough. Three new recruits soon to go to Honduras, Joy Ridderhof, Dorothy Stone and Dorothea Taylor, spoke of their joy at going out as Christian ambassadors.

A tableau of natives from many lands reaching out eager hands for the Bible prepared for the climax of the day's program—the offering, which totaled approximately \$500 in cash and pledges. The whole amount was turned over to the Yearly Meeting Board of Missions to be applied on the support of a missionary in Central America.

WHITTIER WEDDING BELLS

Wedding bells! Wedding bells! They rang for Kenneth E. Cox and Julia Jeanette Sanders, who were betrothed over four years ago. Both are college graduates. They are not only members of Whittier Monthly Meeting, but are workers, too, and belong to the choir. Here is the announcement that was in the church bulletin on July 27:

"Mrs. Clementine Sanders announces the marriage of her daughter Julia Jeanette to Kenneth E. Cox, to take place, according to the marriage custom of the Society of Friends, in this Meetinghouse, Sixth Day evening, the First of Eighth Month at eight o'clock, a time approved by this Monthly Meeting. All members and friends of this Meeting will be welcome."

They were united in marriage as announced. The room was beautifully decorated. Relatives and friends filled the great auditorium. The ceremony took place as scheduled, after which the pastor produced the marriage certificate, which the parties signed and which he afterward read. The happy occasion will long be remembered. A reception followed at the William Penn Hotel. The young people will reside in Whittier.

UNION SUMMER ASSEMBLY

The Christian Endeavor Assembly of Kansas Yearly Meeting C. E. Union met in their annual conference at the State Fair grounds, Hutchinson, Kansas. The Assembly was one of the most successful in spite of the fact that the attendance was not so large owing to unfavorable economic conditions. The Registrations stood at 171, and the attendance at 125, nineteen of whom were pastors. Fifteen Quarterly Meetings, and 32 local meetings were represented and every session of the conference was attended with the greatest interest.

Ray L. Carter, President of the Bible Training School for Workers, Los Angeles, Calif., was the principal speaker. His messages were enlightening and on subjects very vital to the church. His message on "What does Pentecost mean?" was especially challenging and thought-provoking. He also conducted classes in Missions.

Other workers were: Carl D. Byrd, who conducted classes in C. E. Methods, and also brought challenging and educational messages on the subject of World Peace, Tuesday and Wednesday afternoons; and Scott T. Clark, President of the Friends Haviland Junior College, whose work was greatly appreciated. His classes on "Vocational Guidance" were full of new material as he laid down definite things for young people to consider as they looked at life. He also had the Expository hour, in which he dealt with the subject of "Stewardship." He said "They tithed back there under the Law, certainly we should not do less under Grace, with all its added blessings."

The Junior C. E. program was under the leadership of Estella Garrison, who held classes for the benefit of those considering leadership on Junior C. E. lines. The last day of the Conference, about 100 of those in attendance paid a visit to the Hutchinson Reformatory. The trip was made under the direction of Herbert Reynolds, who was also the Director of Recreation, and made the recreational hours a great success.

Lester and May Stanton, missionaries from the South American field were in attendance, and spoke several times, picturing in graphic language the opportunities and conditions in that part of the missionary world.

His presence each day of the Assembly, from the restful Quiet Hour service to the evening Vespers, and especially his messages of power in the last services of each day were much appreciated.

The new Assembly Committee are Everett Craven, President; Oscar L. Battin, Treasurer, and Grace McNichols, Secretary. The work of Everett Craven and Oscar Battin, in their untiring efforts for the success of this Assembly, was appreciated by all.

THE MICHENERS PREPARE FOR EAST AFRICA

It must have been with a sense of thrill, joy and expectancy that a small group of men rose from prayer one day to send forth Barnabas and Saul under the direct leadership of the Holy Spirit. And it is with a feeling of deep joy and humble gratitude to God that we rise to do the Spirit's will in sending R. Bryan and Edith R. Michener on their way to East Africa. A good deal of history lies back of this act, a part of which is here related. In early childhood a deep admiration for missionaries and their work was planted in their lives. Their interest in missions grew with the passing of the years and early in their college life at Friends University they signed the Student Volunteer card thus expressing their determination to become missionaries, if God permit.

Bryan Michener graduated from Wichita high school in 1917, Westtown school in 1918, Friends University in 1922, and McGill University (medical school) in 1928. Since graduating from medical school he has done post graduate work in the Maternity Pavilion of Royal Victoria Hospital in Montreal and the Lying-In Hospital in New York City. He found time during his busy college days to engage in religious activities. He taught a Bible school class, worked in the Christian Endeavor Society, assisted in the Mexican Mission in Wichita, was active in the college Y. M. C. A., and did reconstruction work in France during the war. As time allowed he gave himself to religious service while in Canada.

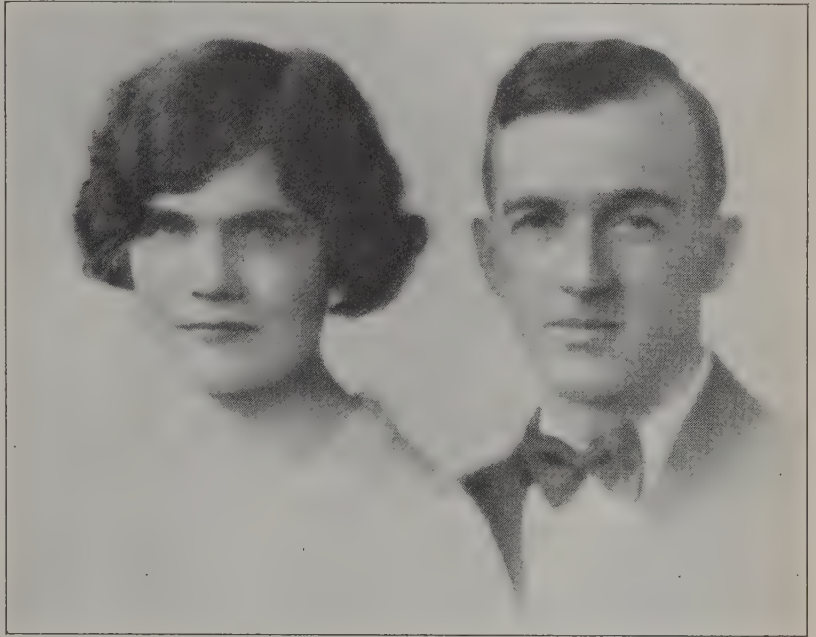
Edith Riner Michener graduated from Wichita high school in 1920, Friends University in 1924, and received her M.A. degree from Kansas University in 1926. She taught for one year at Spelman College, four summer terms and one winter term at Friends University, and did part-time teaching while working for her M.A. in Kansas University. She has had a summer term at Columbia. She also gave her time and strength to religious work, serving in college Y. W. C. A., the Christian Endeavor Society, Bible school and the Mexican Mission. Since going to New York she has become interested in a Mission among colored children in Harlem.

Thus it will be seen that both young Friends have considered the call of God to service a call to prepare carefully, unhurriedly and technically for their Spirit-chosen task.

Bryan Michener first made application to the Mission Board in 1920. At this time he expressed a desire to some day do medical work in East Africa. The Candidates Committee advised him to do his medical work in Canada so that he could register under the laws of Kenya Colony. He reapplied in 1929 at the time

his wife made application. Both applications have received unhurried, careful, prayerful consideration.

At its meeting in May, the Board took final action accepting the Micheners for service in East Africa and set forth the following reasons for the action:



ROBERT BRYAN AND EDITH RINER MICHENER

"1. The professional preparation of R. Bryan and Edith Michener for the type of service to which they have dedicated their lives, is above question. Both are graduates of Friends University. Edith Michener has had special training in the field of education and has received an M.A. degree from the University of Kansas. Bryan Michener has been at great expense to obtain a professional training in Canada that will admit him to the practice of medicine in British territory. He has also completed his year of internship in Montreal, Canada, and will this summer have opportunity for special observation work in hospitals in New York City. He will go out fully equipped to meet the legal requirements of the Colony, and with a practical working knowledge of his profession.

"2. There are many evidences of strong Christian character revealed by their lives in their home communities and through the splendid Christian service which they have rendered in mission work, Sunday School, Christian Endeavor and elsewhere.

"3. The Board was deeply impressed with the fact that these young Friends had realized from early childhood a definite call of God to missionary service and that the realization of this call had so grown with the years as to dominate

their lives and determine the character of their training.

"4. Reports coming repeatedly from the field indicated the tremendous need in Kenya Colony for the ministrations of physicians and nurses. Dr. A. A. Bond and family are already overdue on fur-

lough. Government regulations are such that the hospital cannot be kept open in charge of nurses and untrained workers. In the absence of a qualified doctor, this most helpful institution would of necessity be closed, which would mean a loss of medical aid not only to the Africans, but to the entire mission staff as well.

"In the words of one who spoke near the close of the earnest search for the will of God, the Board accepted these young people as the 'unique gift of God to the Society of Friends.' To have done otherwise would, we believe, have defeated the purpose of God."

Because of the necessity of reducing its budget the Board could not include the Micheners in the 1930-31 budget. Friends both in the West and East who have known of the splendid qualifications of these young Friends and of the dire need for their services in East Africa have gladly pledged the funds for their travel and support. They hope to sail the latter part of October and will reach East Africa near the end of November.

Many Friends all over the country will join with the Board in rejoicing that the Spirit of God has once more laid his hands on young Friends and called the church to send them forth to a rich service. They go forth under the spell of the missionary objective which as they

state it "is to proclaim Christ's Saviorhood individually and collectively to all mankind." May the grace of the Lord Jesus Christ and the love of the Father and the fellowship of the Spirit be theirs from day to day and may they be constantly sustained by the prayer of Friends at home.

WALSH QUARTERLY MEETING

Walsh Quarterly Meeting met August 8-11, at Walsh, Colorado with several visiting Friends present. The outstanding feature was the unity of spirit and purpose manifested by all present which pervaded all the sessions and expedited greatly the transaction of the business matters; it also contributed greatly to the outpourings of blessing which were experienced by all in the devotional periods.

Ray L. Carter, a minister of Huntington Park Monthly Meeting, California Yearly Meeting and president of the Bible School at Huntington Park was present and his messages were timely, masterly and inspiring. They were a-fire with evangelistic fervor and were the means under God of moving many souls nearer to the Christ of Calvary. His message on "The Atonement," presented the subject in such a clear and logical manner that many troubled believers were confirmed in "the faith," while several of our modernistically inclined school teachers were given much food for serious thought.

At the business session on Saturday the following persons were brought forward as officers for the ensuing year: Evangelistic Superintendent Wm. F. Pribbenow; clerk, John A. Baldwin; recording clerk, Albert E. Stuart, and reading clerk, Mildred Fisk.

The statistical record shows an increase in membership of 35% in the past year. A letter was read from the Yearly Meeting treasurer congratulating us for being the first Quarterly Meeting in Kansas Yearly Meeting to pay its budget in full for the financial year which has just closed.

Leroy Thornburg, Audrey Bond, and Jesse Drinnen, visiting Friends were also acceptably in attendance.

WHITTIER ACTIVITIES

The mid-week meetings are seasons of blessing. The July 16 service was in charge of the Men's Bible Class, with Walter E. Butler presiding. The meeting of the 23rd was led by O. P. Chandler and wife. He was general director, while she led the singing, with Mary Van Deman at the piano. Her father, Wm. Jester, read the Scripture. The three sang together a fitting selection, accompanied by the piano. The B. T. A.

class conducted the hour of worship July 30, with Will Purdy presiding. The theme chosen was "The Church and Everyday Life." Esek Perry is the esteemed teacher. The subject was discussed by several class members. The physician's viewpoint, by Dr. Bruff; the business man's, by Fred Nushutz; the lawyer's, by Gerald Kepple; the contractor and builder, by Harry Courtney; and the homemaker, by Mrs. Courtney. Other occupations are represented in the class, as a banker, a rancher, etc. Many others present took part in the meeting.

The Whittier churches are having union vesper services in Central Park during July and August. Willard O. Trueblood was the speaker on July 20. His sermon was built around the theme, "Fourscore Thousand Hewers in the Mountains." The attendance was large and the message was one of tender comfort to those whose work may seem unnoticed and yet have a unique place in building the great spiritual temple of the Infinite.

Vaughn Chamness was present at the morning service, July 27. He gave an account of his five years' work in Korea, from whence he has recently returned with his wife and two young sons. The five and a half year old boy, Leland, sat on the platform with his father, and standing behind the pulpit desk in one of the large chairs, sang in the Korean language, "Jesus Loves Me," his first appearance in public. The choir on this occasion consisted of twenty-three men who are Y. M. C. A. Secretaries in Southern California. They were led by Howard L. Hockett.

The vesper service in the park was partially sponsored by the W. C. T. U., Lydia Cammack, the local president, being in charge. The speaker was Mrs. Mott Keisler, who for twenty-eight years has been a medical missionary in India. She emphasized the W. C. T. U. work in India and the consequent emancipation of India's womanhood that is steadily taking place.

* * * *

WHITTIER PERSONALS

Olive C. Coffin is spending the summer with relatives and friends in Chicago, Columbus and Springfield, Ohio, and in Indiana at Thorntown and Richmond.

* * * *

Kate Pemberton, whose home is with her sister, Nancy Owens, is visiting her son Carl in Salem, Oregon. She is being warmly welcomed by the many Oregon friends.

* * * *

Charles Marshall, of Nampo, Idaho, recently visited at the home of Jesse Marshall, his brother, in Whittier. They had not met for twenty years. Others present on Jesse's seventieth birthday were

from Inglewood, Long Beach and El Monte, Calif.; Grand Junction, Colo.; Sheridan, Wyoming, and Irene Marshall, mother of the Marshall brothers, from Union, Iowa.

* * * *

We are glad for Anna Tomlinson's return home, after a year of intensive study at Ann Arbor, Mich.

* * * *

Dr. J. H. Coffin and family are home again from Moscow, Idaho, where he has been giving a course of lectures at the University Summer School.

* * * *

Lorena Hodson has been called to Fountain City, Indiana, on account of the death of her father, James Townsend.

* * * *

Florabel Rosenberger was one of the speakers at the Asilomar Missionary Conference. Others in attendance from Whittier were Eliza A. Cox, Esther Jenkins and Effie Gregory, President of the Women's Missionary Union of California Yearly Meeting.

* * * *

Our dear friends, Dilwyn Andrews and his wife, are unable to attend services on account of failing health. They are greatly missed. Mrs. James Andrews is in the hospital at present. We hope for her speedy recovery.

* * * *

President Walter F. Dexter gave an address on World Peace at the Lion's Convention held in Denver in July. Forty-two members of the local club were in attendance. Under the direction of Howard L. Hockett they sang twice during the convention, making a big hit. They also sang at two service clubs and again over the radio.

* * * *

E. L. Gregory, Mrs. Gregory and Catharine are home again after a month's vacation visiting relatives and friends in the northern part of the state, attending summer camps, etc.

* * * *

Willard O. Trueblood gave an address on August 3rd before the Girls' Camp at Arbolado. He and Mrs. Trueblood are spending a good portion of their August vacation at Sequoia National Park. Their daughter Esther is returning to Earlham College for her senior year.

* * * *

Dr. and Mrs. Stephen H. Hadley, formerly of Oskaloosa, Iowa, are now residents of Whittier. He will teach in the college the coming year.

We strive with all our strength to be that in our stations which we would wish public men to be in theirs.—DEAN STANLEY.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

CHANGES AT OUR BERLIN CENTER

Richard and Mary Cary, our new representatives in Berlin, reached that city on July 28. They are at present in a boarding house with their children, but are looking for a house or apartment. "When this discovery is made," says Richard Cary, "we shall feel definitely at work." He adds, in a letter of August 5, "Having been here for eight days, I may at least report that I have arrived.

"It has been interesting to me that on Wednesday last there was a meeting of the student club, this one being addressed by a Hindu who gave the basis for an animated discussion of democratic government and racial integrity, his topic, of course, being Gandhi. On Thursday evening there was a meeting of Berlin Friends to bid farewell to Gilbert and Marga MacMaster. On Friday the International Secretariat met. Today we have had a visit from David M. Edwards, Walter C. Woodward and Lester M. Jones of DePauw. Mrs. Toki Tomiyama of the Friends Girls' High School at Tokio is expected. I have had a talk with some of the group from the Peoples' College at Pocono, Pa. I send these notes to show you how wide an outlook one can gain in a few days."

Gilbert and Marga MacMaster were planning to remain in Berlin until toward the end of August, after which Gilbert, at least, was going to Geneva for the meeting of the Minority Congress the last week of the month.

The Carys will soon be largely upon their own responsibility, as Alfred and Rosamund Bayes, the English representatives, are also to leave early in September, to take up work in the American Farm School at Salonika, Greece. Alfred Bayes was for some time in service with the Friends Service Council in its relief work here, and thus can "continue to some extent the work of the Friends Service Council, and possibly assist the little group of Friends there." So it seems that his service may be of great value here.

Doris Handley, the English leader of the Student Club, and the only other foreign worker at the Berlin Center has been in the field nearly a year.

THE "ARK" STILL FLOATS

For several years, the "Ark" was the center of very interesting work in Greece, helping Greek refugees who had settled on land in Macedonia. This Quaker relief center was on the grounds of the

American Farm School near Salonika, and the chief features of the work were medical and nursing aid, anti-malarial work (through the Boy Scouts, who joyfully oiled the water which might breed mosquitoes), and peasant industries, consisting of the weaving of cotton material, and the making of rugs.

As the need diminished, the Center was closed early in 1929. The weaving and carpet industries, however, which had been started at Nea Kallipoli, were continued under the care of Mr. Morainitis, one of the faithful helpers at the Ark. The work, however, is not self-supporting, and the English Service Council has decided to give it up, feeling, nevertheless, that the scheme has fully justified itself through the much needed help which it has given refugees, who are now in much better circumstances than formerly.

Mr. Morainitis will gradually dispose of the looms, some to the Refugee Settlement Commission, and some to private individuals, and will sell the cotton goods during the summer.

Alfred Bayes, now a member of the staff at the Berlin Goodwill Center, was formerly at the Ark, and has recently visited Salonika on behalf of English Friends. He was much impressed by the interest of the small Friends group there. They are making a list of the Quaker literature possessed by all, so that the books can be circulated and exchanged. They plan to use the home of one of their members—probably Spiro Andoniades—as a center, for housing these books, and holding a meeting, and are discussing further plans of development.

PEACE-MAKING IN POLAND

The new Poland includes several different races. There is also a very great difference in education and culture between many of the peasants and the well-

to-do city dwellers. Consequently, there is often a misunderstanding which nearly amounts to hostility among the various groups. The Quaker Center began to help young people of the different sections to come together, and this work is being continued by Mrs. (Pani) Marja Jagmin, one of the Poles who was most closely in touch with the Center.

Pani Jagmin is the head of a private girls' school, and so is able to work largely with and through her own pupils. She has written recently to report that "the plan of work given at the time Friends were in Poland is still working. We are trying our best to keep to all departments of their activities."

This spring, as for several years past, a number of peasant girls from the Eastern Border were brought to Warsaw as guests of "the Social Work group" of young Warsaw people—mostly pupils of Pani Jagmin. "The whole rather difficult work: to accompany the girls to sight-seeing was done by members of the Social Work Group. As we have among our members students from the High Agriculture School this year, who know well the country life, the intercourse with the girls was more sympathetic, and our members got a lot of knowledge of the Eastern Border people." English Friends supplied the money needed for the visit of the twenty-five girls—all of whom do embroidery or weaving in the Peasant Industried Scheme, started by Friends.

Next came the boys from Kolpin, the agricultural school founded by Friends and then given to the Government. They had been in correspondence with members of the group through the winter, and "they met as old friends, full of common interest. The same will be with Planta girls." (Planta is the girls' agricultural school, corresponding to Kolpin.)

This summer a group of Warsaw girls was to go camping to the Eastern Borders, where their country friends mostly live. They will work in the fields with the people during the day. In the evenings they will have singing, dances, and illustrated talks on international subjects—"to raise the interest for life, art, sufferings and joys of people belonging to other countries."

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

QUAKERDOM • AT • LARGE

The many friends of Ellison R. Purdy, pastor of Minneapolis Friends Meeting, will be glad to learn that he is again convalescent at the hospital and hopes to soon be himself again.

* * * *

Allen White and Edward Blair of North Carolina, Peace Caravaners, spent six days within the vicinity of Bella Vista, Arkansas, where they were the guests of Henry C. and Melissa Fellow. They spoke to eight congregations when about 650 people heard their helpful messages.

* * * *

Franklin O. Marshall and his wife have moved from Colorado Springs to Pasadena, California, where he will teach for the coming school year in the Woodrow Wilson Junior High School. They visited First Friends Meeting, August 17, which seemed to them to be mostly Iowa and Indiana folk, many of them Penn and Earlham College graduates.

* * * *

Eliot and Mary Harvey of Wichita, Kansas, enjoyed a motor vacation trip to Independence, Arkansas, to visit her brothers, the Lindleys, then on to Bella Vista for a visit at Fellow's Nest, then to Arthur Pickering's on the way home. He is Quarterly Meeting Superintendent of Evangelistic Work and she is pastor of the Bridgeport congregation in North Wichita. They were royally welcomed by Uncle Henry and Aunt Melissa Fellow.

* * * *

Alice I. Kennedy, who has spent the past twenty-seven years on the mission field in Jamaica, B. W. I., has been attending Wilmington and Western Yearly Meetings. While in Richmond, August 18, she addressed the Margaret Fell Missionary Society of younger women at the home of Phyllis Cosand, relating a number of interesting incidents experienced on the mission field. She expects to return to the work in Jamaica in October.

* * * *

Francis C. Anscombe who, with his wife, Margaret L. Anscombe, is spending the summer months in England, attended Sussex, Surrey and Hants Quarterly Meeting the last week in July held at Guildford. He gave a resume of American education as he had seen and learned to know it which was of interest to Friends by way of comparison with the English system of education. The presence of several American Friends was welcomed by the Quarterly Meeting.

* * * *

Edith H. Jones of Minneapolis, Minn., sends the information that the poem, "The Cherry Festival of Hamburg," which appeared in our issue of August 14, was

written by her aunt, the late Maria W. Jones. She sent also a copy as it appears in her volume, "A Quaker Love Story and Other Poems," where some changes and additions have been made to make the poem more complete. The copy we used was evidently an earlier edition as given to the readers of *The Friend*. Many will appreciate knowing the name of the author and where to find a later and more complete edition of the poem with its beautiful peace message.

* * * *

Sher M. Quraishi, native of India, and now associated with the University of Michigan as a student in the school of journalism, called at Friends Central Office last week. He is a Friend and a member of Detroit Meeting. He spoke at West Richmond Friends Meeting on Sunday morning and was the speaker on Wednesday at the Kiwanis Club discussing "the Present Situation in India." He also attended Western Yearly Meeting at Plainfield, Indiana. He has been ten years in America.

* * * *

Gilbert and Minnie P. Bowles, who sailed from Tokyo, July 5, stopped at Shanghai where they had conferences with Japanese friends and enjoyed visits with resident foreign Friends, particularly Isaac and Esther Mason, for many years with the English Friends Mission in West China, and Alice Peet, an Irish Friend, who has long been active in the small group of Shanghai Friends, and a visit to the Model Village. They took the French steamer Chenonceaux to Hong Kong three days earlier than they had planned to spend that time visiting Dr. W. W. and Katherine Cadbury at Canton and take ship for Singapore, July 19, enroute for India, Palestine and Friends Centers in Europe.

* * * *

An illustrated story of Western Yearly Meeting of Friends in annual session last week at Plainfield, Indiana, appeared in the *Indianapolis News* for August 16. It gave a picture of the present superintendent, Richard R. Newby, and also of Seth Pearson and Jesse White who set out the trees now adorning the grounds about the meetinghouse and in South Park. A side view of the present meetinghouse was given with an early scene at Yearly Meeting time, and also of the first log meetinghouse in the vicinity of Plainfield built in 1830. Seventy-three years ago the Yearly Meeting was established and has assembled annually at Plainfield. Plans are being considered for a diamond jubilee celebration two

years hence when the history of three-quarters of a century will be reviewed.

* * * *

William D. Webb, writing from Berlin, Germany, where he spent the week of August 3-10, says he met the Sherwood Eddy party here and shared the lectures from Wednesday until Saturday. "These lectures by leading Germans have been meaty and inspiring and add another element of variety to our trip." It was a real pleasure to meet again David M. Edwards and Walter C. Woodward of Richmond. Jerry Barnes, one of his traveling companions from Beirut, went with the Eddy Party into Russia. Sunday, August 10, he attended meeting for worship at Friends Center and among other visiting Friends were Mahlon Harvey of Illinois University, a graduate of Earlham College, Ex-President Edwards, and Ruth Kelsey, another Earlham graduate, whose brother John graduated from Earlham in his class of 1929. Thus Earlham College was well represented. A Friend from Ireland and another from New Zealand, and Nellie Smith of the new Riverside Meeting in New York City, helped to make the gathering widely representative. He himself brought greetings from the Vienna Center and from the Syria-Palestine Yearly Meeting recently visited. From Berlin he went to Copenhagen, Denmark.

NEWS OF OUR MEETINGS

James A. Coney, of Methuen, Mass., and James Wild, of Monkton Ridge, Vt., with their families, took their vacation together and had service as well as recreation. The former motored to Monkton on July 28 and accompanied by James and Rebecca Wild, they started on a trip to Wellington, Ontario, the following morning. Wellington Friends arranged a picnic supper in the park, July 31, to meet them in a social way. This was followed by a good meeting in the meetinghouse. Harry Parry, pastor at Wellington, thought it a good opportunity to hold an open-air meeting on the meetinghouse front so announced this for Saturday evening. In the meantime, Bloomfield Friends invited the visiting Friends to attend their prayer meeting on Friday evening and Sunday afternoon meeting. James A. Coney was in good form and rendered helpful service in all these meetings in addition to the morning and evening meetings at Wellington. Seburn and Alice Cronk and Ralph Garratt took them on a trip to the Sand Banks and the famous Lake on the Mountain on Saturday. They returned to Monkton, Vt.,

and James A. Coney had a full week-end in that vicinity, beginning with the Young People's League at Monkton on Friday evening, attending Ferrisburg Quarterly Meeting at South Starksboro on Saturday, August 9, and three meetings on Sunday, concluding with a social event in the form of an ice cream social held at Earl Meader's home, Monkton Ridge, where a crowd gathered and an enjoyable evening was spent.

* * * *

The activities and interests of the Arba meeting, Indiana, during the past summer have been varied. Temperance, Bible Memory and Bible Story Telling and Peace contests have been held and during the last eighteen months \$160 worth of medals have been given to winners. The local Young People's Branch has a large membership and much interest manifested in opposing the cigarette. Five of our young people attended the Young Friends Conference at Quaker Haven in July, and had charge of the Sunday morning service the next week after returning home. Interest has been maintained in the Christian Endeavor Society during this first year of its organization. The musical interests of the church have not been neglected for one Sunday evening in June the Billy Sunday Club of Richmond sent four of their number to us, who had charge of the service. Twice during the summer the men's chorus from the M. E. church at Spartanburg has greatly pleased the audience with their gospel singing. Three times within the last few weeks the Willing Worker's class has conducted the evening service giving most of the time to some of the great composers. The singing of the songs and the telling of their stories have been much appreciated.

* * * *

The girls' classes of the First Friends Church of Detroit held a picnic Saturday afternoon, August 16, at River Rouge park. Everyone had a good time.

* * * *

Ackworth Quarterly Meeting was held August 17, 1930, at Ackworth, Iowa. The attendance was smaller than usual on account of the rain Saturday. There were no visiting ministers present. The pastors of the various Meetings gave very helpful messages. Ermin Perisho of Smyrna spoke Saturday, and Millard Jones of Indianola spoke in the Sunday morning service, calling each to a deeper consecration that great work may be accomplished in our Redeemer's name. In the afternoon at the Young People's Meeting, Everett Davis challenged both young and old to greater service and suggested many lines of activity that should enlist one's interest. A vote of appreciation was given Allen Jay, who is leaving the Quarterly Meeting soon, for his service as evangelistic superintendent.

THE CHEERFUL CHERUB: SECOND SERIES

BY REBECCA McCANN

The new series of THE CHEERFUL CHERUB is now ready. The first series has brought good cheer to more than 70,000 readers and this new book should be equally as popular. Writing of all those little problems that bother one so much, the Cherub gives us pungent bits of philosophy that make a daily antidote for gloom. An ideal gift book for any occasion.

Price \$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

PENN QUARTERLY MEETING

Penn Quarterly Meeting was especially blessed in the session held at Boulder, Colo., August 9 and 10. Our minds and bodies were revitalized and refreshed. The ladies of Boulder Monthly Meeting were very gracious in their entertainment, serving dinner and supper at the church. The meetings were all of interest and spiritual uplift. First came the meeting on Ministry and Oversight when the devotional period was led by Alfred Young. The discussion topic was, "The Place of Friends in the Next Generation," presented by I. N. Stanley of Denver. He thinks that Jesus will be more appreciated by the coming generation, and will have more effect upon the lives of his followers. There will be deeper thinkers in the future and a more thoughtful people, generally. There is to be a very wide-awake generation just ahead of us and Friends must adjust themselves to these new conditions.

President Carrell of Nebraska Central College presented the thought that Friends will not keep their present place, simply, because of laurels won in the past. We have a priceless heritage, but we are not going forward on this heritage alone. Friends must keep their place because of the crying need on every hand. Young men and women are more alive to the needs of the times, and to spiritual truths than ever before. They have a better and larger understanding of the world. Friends will go forward because of the youth of today and their leadership. They will find that place of service, because God will make this known unto them.

Arthur Hadley of the Osage Indian Mission brought the message of the morning from the 6th chapter of Isaiah. All progress of any kind has come from men and women of vision. If we let Christ come in to guide us, he will show us the vision of the need of the world. The mission of the church is to save perishing souls, and to do this we must have men and women who are in touch with God.

Later in the day Arthur and Nettie Hadley gave a most interesting account

of their work among the Indians of Oklahoma.

President Carrell addressed the Sunday morning meeting. His text, "Speak unto my people that they go forward," was particularly appropriate in light of the present conditions in the Boulder Meeting. The message was brought home to our hearts with the usual vigor and clearness which accompany President Carrell's messages. We were made to see, that although in the face of tremendous difficulties there is only one command given and only one thing to do, "Go forward." The meeting closed with a few words of appreciation from Arthur Hadley and the singing of "In the Garden" as his own personal testimony.

Sunday evening, President Carrell spoke to a group of Denver Friends at the meeting place, corner of W. 41st Avenue and Shoshone Street. In a very forceful manner he presented the challenges to Young Friends:

1. Build up and maintain a larger fellowship;
2. Be not only seekers, but finders of God;
3. There must be the open mind towards the truth, continually;
4. Young Friends should be publishers of truth;
5. Sincere appreciation of other peoples and nations;
6. A better understanding of the great messages of Friends;
7. To take a more active part in the work of the church.

HARMONY DAILY VACATION BIBLE SCHOOL

Another successful Daily Vacation Bible School was held at Harmony, South Dakota Friends Church. While the attendance was not as large as in the two previous summers, yet it was very good considering the busy season and the fact that a number of families have moved out of the community. Edwin Hanson served as superintendent, and also taught the intermediate class and the boys' craft work. Alta Davis had charge of the beginners' class and Laurel Holcomb of the junior class. Mrs. Grieve gave a short talk to the children Tuesday morning regarding missions and Mrs. Ernest Schlicht Wednesday morning.

Following the opening exercises each morning the superintendent gave a habit talk to the entire group after which they were dismissed for their classes. Each teacher gave a Bible talk which was followed by memory work. At alternating periods during the morning Mrs. Hanson would take a class and work with them in **DRAMATICS** or music. She also had charge of the intermediate girls' craft work.

The habit talks consisted of thoughtfulness in the home and to others, courtesy and kindness. The Bible stories were vividly presented and the children found new help and inspiration from them. The intermediate class studied the Life of Jesus and made a large map of Palestine which greatly aided them in making this study.

For craft work in the beginners' class, they made a Friends meetinghouse with clothespins and dressed some of the pins to represent Quaker men and women going to meeting. The junior class made attractive bird cages and fish pin-cushions. The intermediate girls made oilcloth shopping bags and holders for memorandum pads and pencils, while the boys made hobby horses, spool holders and magazine racks. The holders which the girls made were neatly wrapped and presented as special gifts to their mothers Friday following the program.

The school closed with a picnic for parents and friends. About fifty-five were in attendance and all seemed to have enjoyed the picnic lunch, after which a program was given and a free-will offering taken, which nearly covered the expense of the school.

It was with sincere regrets that not all of the children of the community found it possible to be present this year and for those who had moved away, but it is hoped that they can attend next year as well as many others.

MARRIAGES

CARTER-PEEBLES—At the home of the bride's parents, Mr. and Mrs. J. C. Peebles, near Wabash, Indiana, August 17, 1930, Josephine Peebles and Floyd Carter of White Plains, New York. Frank J. Long, minister. At home in White Plains, New York. Both were Earlham College students a few years ago.

KANTOR-SCOTT—At Lansdowne, Pa., August 19, 1930, Gladys Marie Scott, daughter of Mr. and Mrs. Charles E. Pickett of Arlington, California, and William Marx Kantor. At home after October 1, Apartment C, 7278 Radbourne Road, Upper Darby, Pa.

STUBBS-LEVERING—At Glen Orchard The Hollow, Virginia, the mountain home of R. G. Levering, uncle of the bride, August 18, 1930, Margaret Levering, daughter of Emily R. Levering, matron of the Girls' Dormitory at Guilford College, N. C., and Marvin W. Stubbs of Raleigh, N. C. Joseph Peele of Guilford College, minister.

DEATHS

COOK—At the home of her daughter, Mary M. Ellis, Hugoton, Kansas, August 6, 1930, Louise B. Cook, aged 85 years. Born near Indianapolis, Indiana, she went with her parents in girlhood to Madison County, Iowa, and in 1864 was married to John R. Cook, who died fourteen years ago. A lifelong Friend, she was a member of Bethel Church at Hugoton. Seven children survive her: Alvin B., of Dodge City, Kansas; Robert L., of Los Angeles, California; Irvin E., of Lincoln, Nebraska; Leroy W., of Boulder, Colorado; Clarence J., of Red Bluff, California; Mary May Ellis, Hugoton, Kansas; and Hattie M. DeCamp, of Liberal, Kansas. Funeral services were in charge of G. W. Guy, of Johnson City, and Adelbert Albertson, of Liberal.

RATLIFF—At her home near Camby, Indiana, August 4, 1930, Ruth E. Ratliff, daughter of Nathan Ratliff (deceased). She held a birthright membership in the Friends Church and was a member of Fairfield Monthly Meeting, Western Yearly Meeting.

TOWNSEND—At the home of his son in Washington, D. C., where he had been residing for a time, July 10, 1930, James Townsend, son of Stephen and Mary Griffin Townsend, in his eighty-ninth year. Born near Centerville, Indiana, a birthright member of Friends, he went with the family to Lee County, Iowa, in 1856, and ten years later returned to Indiana and married Phebe Ann Compton of Fountain City. Most of his education was received at Friends School, now Penn College, in Iowa. They had two daughters and one son: Anna M. Kelsey, Uruguay, South America; Lorena Hodson of Whittier, Calif., and Dr. Maris L. Townsend of Washington, D. C. Two brothers also survive him: John C.

MODERN BOOKS

That qualify you for all PUBLIC SPEAKING occasions. Send for new catalog and sample copy of "Library Magazine." **THE SPEAKERS LIBRARY**, (Brightwood Station) Washington, D. C.

STUDENT HELP WANTED

Room and two meals a day in exchange for about two and a half hours' housework. Convenient for girl studying at Columbia University. For particulars apply to Eleanor W. Taber, 600 West 113th Street, New York, N. Y.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from \$3,000 to \$6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

A DESIRABLE LOCATION

Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calif.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

of Fountain City and Lindley H. of Richmond; eight grandchildren and six great-grandchildren. He served his meeting as an elder and his Quarterly Meeting as Superintendent. Always ready to help and very dependable, his home abounded with hospitality.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend